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that may be used in universities, colleges, agricultural colleges, and normal schools. At the same time the author has kept in mind a desire to render the volume available both to the intelligent farmer and general reader. The scope of the work is broad, embodying, besides sociology, matter relating to rural economics, the improvement of agriculture, and problems of marketing, sanitation, and mechanical engineering. Thus the facts and conditions of country life are given a broad sociological interpretation. A concise statement of the volume's aim is expressly given by the author as follows:

"It is sought to define the scope of rural sociology, to differentiate between rural and urban communities, to distinguish the types of rural communities in the United States and to indicate the physical and social influences which have produced them, to consider the movement of population from country to city and the nature of the moving conditions, to compare the advantages of country and city, to mark out the nature of the rural problem, to consider the improvement of agriculture, farm marketing, farm labor, and the farm home so far as they concern rural community welfare, and to take an inventory of social institutions and indicate how they may be improved."

There can be no question that the author has well covered the ground of a constructive rural sociology. But the volume is decidedly premature in two particulars: (1) It would have been better to have withheld it for a year or two in order to have incorporated the census statistics for 1910 rather than to have depended on those for 1900 as is the case in some instances. Not that these concrete data at all modify the principles which it is the aim of the book to render prominent; but, at the same time, the incorporation of the latest data relating to rural sociological phenomena would have made the volume of much greater value to teachers and students for whom it was primarily intended. And (2) the book is really ahead of the times so far as the principles of constructive rural sociology are concerned. In this regard, those of us who live in the country and who are striving to make country living economically and sociologically worth while would be apt to feel, after a studious reading of the book, that our problems are almost beyond the power of human solution. There are sociological problems in the country without number, as the author plainly demonstrates; but how we are to solve them is not made so clear that one is made enthusiastically optimistic as to the future trend of the country life movement. From the constructive point of view, this volume pictures a magnificent structure, whereas in reality the sociological world is only just laying the foundations.

As a textbook of rural sociology, with subjects topically arranged and discussed, abundant references to literature, and a detailed index, this volume will undoubtedly serve a useful purpose among sociological students for some time to come.

JAMES B. MORMAN.

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HARRISON, FREDERIC. *The Positive Evolution of Religion*. Pp. xx, 267. Price, \$2.00. New York: G. P. Putnam's Sons, 1913.

The average orthodox Christian who reads Renan's *Life of Jesus* lays the book down with a feeling that something is lacking yet he is stirred by a profound

religious emotion. Something of the same character we believe, pervades this volume. Many readers will be shocked at the ruthless subjection of Christian beliefs to the test of scientific analysis and historical criticism. Jew and Christian, Protestant and Catholic, Deist and Theist share alike in the process of analyses. But he who reads the book through will not fail to be impressed with the deep sense of religious sincerity; of earnest desire for a synthesis of the real essence of religion found in all its various manifestations which reaches down into the common religious consciousness of mankind.

Time alone can determine through further investigation and clearer thinking whether Positivism has arrived at the synthesis which shall "weld into one common life our intellectual, our affective, and our active propensities." Neo-christianity, the Christianity of the most radical schools, is making strenuous effort to "retain the ethical and emotional spirit of the gospel, while discarding its miraculous machinery, and its claim to rest on a divine revelation." Positivism, or the religion of Humanity, goes but one step further: It would add an intellectual element that is altogether "honest, courageous, thorough, and scientific."

The calm confidence continuously expressed by the author in a religion reconciled with science and capable of enlisting the complete man in a whole-hearted service to humanity is the essence of the book.

It is not, as the title indicates, a treatise on the positive evolution of religion. It is rather a defense of the evolution of positivism in religion. It is not a veiled or disguised attack upon orthodoxy. It is a bold and fearless statement of the views of the English Positivist Society by one of its most distinguished and representative members. The substance of the volume was presented first in a series of public lectures at Newton Hall.

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University of Pennsylvania.

HEAWOOD, EDWARD. *A History of Geographical Discovery in the Seventeenth and Eighteenth Centuries*. Pp. xii, 475, with maps. Price, \$3.75. New York: G. P. Putnam's Sons, 1912.

This book has brought together in connected history the stories of geographical discovery following the so-called age of great discoveries. At the beginning of the seventeenth century, the general outlines of the continents, with the exception of Australia and the parts washed by the North Pacific Ocean, were fairly well determined. It remained for future explorers to fill in the details and to sweep the broad oceans to make sure no other great land masses were to be found. It is with these very important explorations, only less thrilling than the great pioneer discoveries of the preceding century, that this book deals. The most marked characteristic of the period here dealt with was the unveiling of the Pacific Ocean and the opening of the interior of North America and northern Asia. Africa remained dark until late in the nineteenth century while the secrets of the Polar regions were reserved for the twentieth century. The author's method of treatment has been a